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JULY, 1875.

[ No. 3.

THE  
DECORAH NUMISMATIC JOURNAL.

PUBLISHED QUARTERLY.

*Ambition sighed; she found it vain to trust  
The faithless column and the crumbling bust,  
Huge moles, whose shadow stretched from shore to shore,  
Their ruins perished, and their place no more!  
Convinced, she now contracts her vast design,  
And all her triumphs shrink into a coin.—Pope*

E. W. HOLWAY, EDITOR.

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TERMS 50 CENTS PER ANNUM.

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DECORAH, IOWA:

COOLEY & HOLWAY'S NOVELTY PRESS PRINT.

1875.



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THE DECORAH  
**Numismatic Journal.**

VOL. I.]

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[No. 3.]

E. W. HOLWAY, EDITOR.

SHAKESPEARE AND NUMISMATICS.

Such is the title of an interesting article by Henry Mott in the *Canadian Antiquarian* for April, 1873. We give a few additional illustrations, and so numerous are the numismatic mentions made by this bard, that we might extend them "longer than the line of Banquo's issue."

In the "Merry Wives of Windsor," when Pistol is asked if he picked Slendor's purse, the latter answers:—

"Ay, by these gloves, did he, (or I would I might never come in mine own great chamber again else) of seven groats in mill-sixpences, and two Edward Shovel-boards that cost me two shillings and two pence a-piece of Yed Miller, by these gloves."

These *shovel-boards* were shillings of Edward VI. used in playing the game of shovel-board, and probably better fitted for it by being broader and heavier than the common coin, and so commanding a premium. It is mentioned again in "King Henry IV.," where Falstaff says:—



“Quoit him down, Bardolph, like a shove-groat shilling.”

In the same play, Falstaff asks the Chief Justice:-

“Will your lordship lend me a thousand pounds to furnish me forth?”

He answers, referring to the crosses on the coins:-

“Not a penny, not a penny: you are too impatient to bear crosses.”

Half groats of York have a cardinal's hat and T. W., for Thos. Wolsey, at the side of the shield of arms. This is mentioned in “King Henry VIII.,” where the dukes of Suffolk and Norfolk demand the great seal of Wolsey:-

*Suffolk* -That out of mere ambition, you have caused  
Your holy hat to be stamped on the king's coin.

In the reign of Edward IV., the *angel* was first coined, stamped on one side with the figure of an angel; so, in “King Henry IV.,” we have:-

*Ch. Just.* -You follow the young prince up and down like his  
ill angel.

*Falstaff.* -Not so, my lord, your ill *angel* is light, but, I hope,  
he that looks upon me will take me without weighing.

## CURIOUS FRENCH DOLLAR.

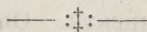
LOUIS XVI ROI — DES FRANCOIS. Head to left, with long curly hair tied at the back, bare neck and breast. A walking lion below the bust, the sign of the Mint Director, Roettier de Montaleau. Below : 1793.

Reverse : REGNE-DE-LA LOI. The Genius, writing with the scepter of Reason the word CONSTITUTION, in two lines, on a tablet which is held by his left hand on a round altar. At the foot of the altar : *Dupre*. At the right are fasces with a cap, and an antique lyre ; at the left, a chandelier, and the letter A. In exergue, in two lines : L'AN 5 DE LA LIBERTE. On the edge : LA NATION. LA LOI. ET LE ROI.

This Dollar is without parallel in history. The National Convention met on September 21, 1792, and declared France a Republic. The striking of coins with the head of Louis XVI., and the date 1793, is one of the most curious circumstances of that bloody period. From August 10, 1792, to February 1793, no law whatever was passed relating to coinage. In such a case, it would have been natural to continue, in 1793, the issuing of coins dated 1792, as was often done in other times and countries. But the making of a new die, with the image of the king and date 1793, *after the king had been formally deprived of the throne, and the kingdom abolished by the proclamation of September 1792*, is something extraordinary. The mint officers, receiving no official notification to change the coinage, continued under the old laws, without regard to



the political changes in the government. They were struck at various mints, and in considerable numbers, so that all the current coin bore the emblems of royalty. This caused great complaint and indignation. Finally the National Convention authorized a new coinage by the Decrees of February 5 and April 26, 1793, but the dies were not prepared until August 1. This is the more remarkable from the fact that even in the latter part of 1792, the people were obliged to erase from books, engravings, watches, etc., everything which could possibly recall the kingdom. *Vid. Schulthess-Rechberg Thaler-Cabinet, No. 1440.*



DOUBLE DOLLAR OF MATHEUS SHIENER,  
BISHOP OF SITTEN.

The family arms, with mitre, sword, and bishop's staff, surrounded by the inscription: MATEVS. EPS. SEDV. PREF. ET. CO\* VALES† (Matheus, Bishop of Sitten, Governor and Count of Wallis.)

In an outer circle are seventeen coats of arms.

Reverse: Saint Theodolus, with bishop's staff in his right hand and sword in his left, kneeling before an altar, on which are two candles, a chalice and paten, and mass-book. Below: 1501. An angel at the right, holding over the saint's head a scroll, on which is AVDITA EST. Behind him is a devil carrying a bell over his shoulder. Inscription: PRECIBVS: S: THEODOLI: DIMISSA: EST. CVLPA. CAROLI † (By the prayer of Saint Thodolus the sin of Charles is

remitted.)

Theodolus, Bishop of Sitten, was present at a convocation of bishops appointed by king Charlemagne. At the conclusion of the council, the king implored them to zealously call upon God at mass to forgive a very great sin which he had committed, but feared to disclose, though, "as a ceaseless gnawing conscience-worm," it was consuming his heart. If they could restore his previous peace of mind, he would richly reward their devotion. The bishops exhorted him to be of good courage; they would not fail to petition for him in ten, twenty, thirty, forty, or more masses, until he should perceive that his "deep soul-wound" was completely healed. Theodolus, however, more moderate than his vain-glorious colleagues, who were only striving for rewards, thought it necessary to read only one mass; confident that as the king showed a righteous repentance he would be freely pardoned. The king and the bishops were astonished that Theodolus should believe such a sin could be atoned for by a single mass, when he had already heard so many without quieting his disturbed soul. Theodolus, however, adhered to his opinion, and when he reached home, held the promised mass, during which an angel appeared, revealed the king's sin, and told him that for his sake it was forgiven.

After a time the bishops came together again and each one boasted of the number of masses that he had read for the king. But Theodolus desired to see the king alone, and said to him: "Give praise and thanks to God who has mercifully forgiven you; and, that you may have no doubt of this assurance, I will tell you the sin which you have so carefully concealed from every one, but



which has been revealed to me by an angel." He then related all the circumstances to the king, who was astounded, and fully convinced that it was the prayer of Theodolus alone which had accomplished his forgiveness.

This explains the angel and inscription on the reverse. The great sword of justice, which the holy man holds in his left hand, denotes the reward given by the king, who appointed him governor of Wallis.

The devil and bell have no connection with the above circumstances ; they refer to another wonder-work of Theodolus.

Becoming enraged at a devil who greatly annoyed him, he took him to Rome and back again in a very short time, making him carry a large bell on the return trip. How they went, the legend does not state, but perhaps, like Saint Antidius,

"He leaped upon the Devil's back,  
And by the horns he caught him,  
And he said a Pater-noster  
As fast as he could say,  
And he made a cross on the Devil's head,  
And bade him to Rome away."

This bell was afterwards preserved as a holy relic, for its ringing had the power to dispel the injurious tempests caused by the evil spirits in the air. In order to extend its benefits, it was finally broken up and the pieces used in making other bells, which then possessed some of the same remarkable property.

Such is the tradition ; but so difficult is it to arrive at the facts of those legendary times that it is uncertain when this Theodolus lived. However, whether it was in the sixth or eighth century, he was canonized and chosen as patron saint of Sitten, as is shown by another dollar with the legend : *S. Theodolus Sedonorum Patronus.*

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### AMERICAN NUMISMATIC AND ARCHÆOLOGICAL SOCIETY.

*New York, March 29, 1875.* At a recent meeting of this Society, held at Mott Memorial Hall, the following officers were elected for the ensuing year :—

Prof. Charles E. Anthon, LL. D.,	<i>President.</i>
Gen. J. Watts De Peyster,	} <i>Vice Presidents.</i>
Daniel Parish, Jr.,	
Robert L. Stuart,	
William Poillon,	<i>Secretary.</i>
Benjamin Betts,	<i>Treasurer.</i>
Isaac F. Wood,	<i>Librarian.</i>
Edward Groh,	<i>Curator.</i>

WILLIAM POILLON, SECRETARY.

A legal tender—A lawyer minding his baby.



## CORRESPONDENCE.

*Springfield, Mass., March 15, 1875.*

I have numbers 1 and 2 of your *Journal*. I have a full set of the Copper Dalers, and the Hobby-Horse Medal, mentioned in No. 1., and some of the Victory Dollars mentioned in No. 2. As you seem to like something odd or curious, I send you a description of "Money of the Pope of Fools," and "Money of the Archbishop of the Innocents." I also enclose description of an Indian Medal.

Yours Truly,

C. P. NICHOLS.

## MONEY OF THE ARCHBISHOP OF THE INNOCENTS.

This is a leaden token of the Archbishop of the Innocents of the parish of St. Firmin, at Amiens, and is curious as bearing a date. On one side, the Archbishop is represented in the act of giving a blessing, surrounded by the inscription; *MONETA ARCHIEPISCTI FIRMINI*. On the other side, the name of the individual who that year held the office of archbishop; *NICOLAVS GAVDV RAM ARCHIEPVVS 1520.*, surrounding a group consisting of two men, one of whom is dressed as a fool, holding a bird between them.

## INDIAN MEDAL.

Obverse: very large bust of George III., to right, laureated, and wearing a mantle secured in front by a large bow of ribbon;

over the mantle is laid the collar of the order of St. George, with the jewel attached. GEORGIVS III DEI GRATIA BRITANiarum REX.

F: D: Below the bust, in small letters; T. WYON JUN. SC.

Reverse: royal arms of Great Britain; below: 1814. Size 48.

During the war of 1812, many of the Indians maintained their loyalty to the British, rendering valuable services, and, at the conclusion of the war, the government, desirous of showing its appreciation, besides making other presents and grants, caused this medal to be struck and copies in silver were distributed among the chiefs and principal warriors of the tribes. It will be observed that the medal is very large and weighs four and one quarter ounces. The object of striking such a large medal was probably to please the well known desire exhibited by the Indians for something showy and attractive. The medal has a loop for attaching a ribbon.

#### MONEY OF THE POPE OF FOOLS.

On one side appears the pope with his tiara and double cross; a fool in full costume approaches his bauble to the pontifical cross.

(It is certainly a bitter caricature on the papacy, whether that was the intention or not.) Two persons behind, apparently in scholastic costume, seem to be merely spectators. Inscription: MONETA NOVA ADRIANI STVLTORV(m) PAPE., the last E being in the field of the piece. [New money of Adrian, the pope of fools.]

On the other side: STVLTORV[m] INFINITVS EST NVMERVS. [The number of fools is infinite.] In the field; Mother Folly holding up her bauble, and before her is a grotesque figure in cardinal's hat, apparently kneeling to her.



## NEW COINS.

DON CARLOS, PIASTER OF 1874; DOS CENTAVOS, 1874, OF ORLLIE-ANTOINE I., KING OF ARAUCANIA AND PATAGONIA.

We notice these coins advertised in *Theime's Numismatischer Verkehr*, but learn from the *Blaetter fuer Muenzfreunde* that both are *pieces de plaisir*, numismatic jokes of an idle Paris engraver, who has sold them to collectors at high prices. Orllie is a French adventurer who has made himself the leader of a band of Patagonians.

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## COINS AND MEDALS OF MARTIN LUTHER AND THE REFORMATION.

In 1699, Christian Juncker published his *Vita Lutheri ex Nummis*. As it was well received, he was induced to enlarge and translate it into German. It appeared, in 1706, under the title: "The Gold and Silver Monuments of Dr. Martin Luther, in which his Life, Death, Family, and Relics are particularly described, together with the principal Events of the Evangelical Reformation and the Evangelical Jubilees, and illustrated in a peculiarly agreeable Manner by more than two hundred Medals and rare and curious Portraits." This work will be taken as a guide in the following articles.

Martin Luther, or Lotter, Lauter, Lutter, Luder, as the name is written by some, was born at Eisleben, in Saxony, November 10. 1483.

In proof is medal

No. 1.

DOCTOR MARTINVS LVTHERVS ISLEBIENSIS. Luther's bust in habit of a priest. Reverse, in seven lines : LVtherVs TheoLogVs In saXonIa Vlr PIVs et eLIas VLtIMI seCVLI natVs est IsLebII VIVaX et fortIs. (Luther, the energetic and brave Saxon Theologian, was born at Eisleben, 1483.) The Roman numerals give the date.

An oval portrait medal may properly follow as

No. 2.

Head of Luther ; no inscription. Reverse : EFFIGES MARTINI LVTHERI THEOLOGIE DOCTORIS. (Portrait of Martin Luther, Doctor of Theology.)

Some have sought for a peculiar signification in the name *Luther*, which, in the old Saxon and Thuringian, is pronounced *Lauter*, pure, clear. The bishop of Sedun said, when he was reading Luther's writings ; "Luther, Luther, thou art certainly, according to thy name, pure and bright." This is better than the application his enemies made from an old writing of the name, *Luder*, carrion. However, it is not to be denied that in various places he himself has signed his name in that way ; but to avoid further opportunity for derision, the established form of *Luther* is justly used.

Luther said that his name meant *Luet-Herr* or *Leute-Herr*, ruler or leader of the people. One writer has the audacity to assert that he changed it from Lötter to Luther, to avoid the nickname of *Lotter-Bube*, rascal, knave. Several writers have produced from his name the number of Antichrist, from Revelations,



chap. 13, verse 18. "Let him that hath understanding count the number of the beast ; for it is the number of a man and his number is six hundred three score and six." This mysterious number and name excited the curiosity of mankind so early, that even in the second century, Irenæus started various conjectures on the subject. He supposes the name may be Evanthas, Lateinos, Teitan, etc., which last he prefers. But he adds with a modesty ill-imitated by later expositors :—" Yet, I venture not to pronounce positively concerning the name of Antichrist ; for, had it been intended to be openly proclaimed to the present generation, it would have been uttered by the same person who saw the revelation." Fevardent discovered this number by spelling the name *Lxviîr*. Thus ;-

M	.	.	30
A	.	.	1
R	.	.	80
T	.	.	100
I	.	.	9
N	.	.	40
L	.	.	20
A	.	.	1
V	.	.	200
T	.	.	100
E	.	.	5
R	.	.	80

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( To be continued.)





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